the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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AUGUST 26, 1959

S—MONKMEYER

INDONESIAN SCHOOL CHILDREN

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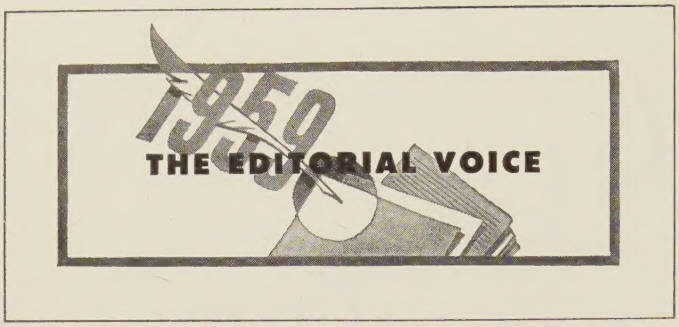


MAGIC NO PART OF THE CHRISTIAN FAITH

All magic practices are essentially alike in that they are based upon three erroneous assumptions.

These are: 1. That natural substances possess moral and spiritual qualities or that such qualities can be imparted to them. 2. That God is capricious and that His laws are whimsical and easily circumvented. 3. That there are invisible beings who can be persuaded to aid men or injure them if certain gestures are made or if certain secret words are mumbled, or if some object is worn, caressed or hung on the wall.

We are all acquainted with those milder manifestations of magic such as fear of beginning a journey on Friday, the bad luck that follows the breaking of a mirror or walking under a ladder. The good people of the Pennsylvania Dutch region where I grew up had their hexes, their tokens and their lucky charms, and believed in them implicitly. We younger ones tried to laugh off these things but I doubt whether any of us escaped the bondage entirely. To this day I feel for a moment a bit uneasy if I chance to glimpse the new moon over my left shoulder!

A belief in magic was thought by the late Sir James G. Frazer to be the only truly universal faith, being accepted as it is in some form by all the peoples of the world without exception. Against belief in the power of magic Moses and the prophets of Israel aimed some of their most devastating attacks. Yet when Christ came to Israel He found the people in bondage, not to the Law of Moses as some have supposed, but to the fear that grew out of the superstitious notions introduced into the pure religion of the Old Testament.

God had, for instance, commanded the Jews to wear upon their persons selected passages of Scripture to remind them of their responsibility to obey the Word and love the Lord supremely. By the time of Christ this practice had degenerated into pure superstition. The phylactery had taken on magical qualities. The Sabbath which God had given to be man's servant had become his master. The simple custom of washing the hands before eating had become a sacred ritual and its observance or nonobservance a test of godliness.

The temptation to attribute supernatural powers, or at least moral qualities, to inanimate objects is one almost impossible to resist. It is as if the human mind *wanted* to have it so, and I am not sure but it does. Sin has done strange things to us.

True Christian experience is direct knowledge of God. It is intimate fellowship between two personalities, God and the individual worshiper. The grounds of fellowship are mental, moral and spiritual, and these are precisely what material objects do not and cannot possess. The union of the human soul with God in Christ establishes a personal relationship which cannot be in any way affected by material substances.

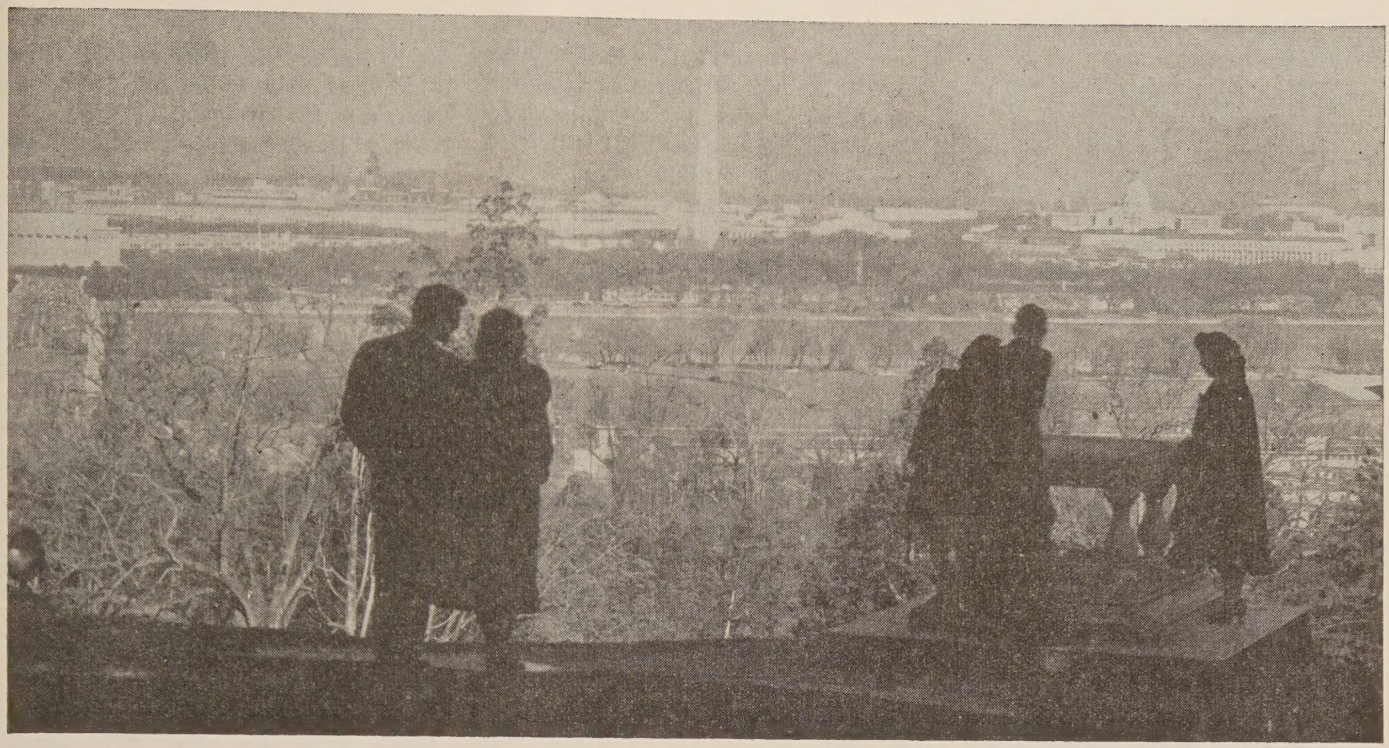
The only spiritual qualities material things can possess are those we first gratuitously assign to them. We may agree, for instance, that a wedding ring shall "stand" for faithfulness in marriage, but the ring in itself is merely a piece of metal; it has no intrinsic meaning of any kind. The same bit of gold that tells a bride that her groom will be true to her could just as well crown a tooth or serve as a point for a fountain pen.

Christianity is basically a religion of meanings, and meaning belongs to intelligent beings only. The church by pronouncing certain objects sacred and attributing power to them has turned from the pure freedom of the gospel to a kind of educated magic, not as base perhaps as a hex or a chain letter, but far from New Testament truth, nevertheless, and gravely injurious to the souls of men.

So strong is the bent of the human heart toward magic that there has hardly been a time when the faith of Christ has not been plagued with it. Our Lord swept aside material objects as having no spiritual significance and placed the worship of God in the spirit where it properly belongs. He also warned against the belief that words even when spoken in prayer have any essential value other than that imparted to them by the worshiper. Prayer that takes its value from the number of times certain words are repeated is pagan, not Christian. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

The apostles also labored hard to free the young church from the power of magic, that is, from belief in the spiritual significance of material objects. Circumcision, new moons, foods, they said, had no power to make a man either good or bad. Words, Paul insisted, had no value as mere religious sounds. They must express meanings or they could have no significance for speaker or hearer. This idea Paul developed fully in the fourteenth chapter of his first Corinthian epistle. It is too bad we cannot remember it.

Our Heavenly Father gave us the beautiful, diversified creation as a kind of birthday present; all is to be received thankfully and nothing is to be despised. But always we must keep in mind that it is living personality that gives meaning to the world. Material objects neither hate nor love, they are neither good nor evil. We need not fear them and we should not attribute to them qualities they do not possess. Our responsibility is to God and our fellowship is with Him. With magic or superstition in any form the Christian should simply have nothing to do.



LOUIS C. WILLIAMS

We talk of many things . . . how often do we witness to Christ?

The Urgency for Christian Witnessing

By EVANGELIST JOSEPH T. LARSON

JESUS Christ set an example for faithful witnessing. "Jesus Christ, who is the faithful witness" (Rev. 1:5). He revealed the will of God, giving forth God's truth faithfully even unto death on the cross. "I have given him for a witness to the people" (Isa. 55:4).

All God's children should follow His example of faithful witnessing. It may be by preaching, teaching or testimony; but it ought to be the work of the whole church.

Those who should witness. All Christians should bear testimony to Christ and to His truth. This does not mean merely preaching or teaching, but it means actually to give testimony to the truth. It means to give forth such truth that it bears witness to Jesus Christ, whose we are and whom we serve. "Christ Jesus, who before Pontius Pilate witnessed a good confession" (1 Tim. 6:13).

Ministers of the gospel should witness for Christ, not merely giving good sermonic discourses but witnessing to individuals as well. Evangelists and missionaries should bear testimony unto Christ. This should be done on both home and foreign fields. Deacons, elders, Sunday school teachers and all who would be soulwinners should witness for Jesus Christ and His saving gospel.

The witness should be against sin and evil, but positively for the righteousness of God in Christ and for the holy standard which Jesus Christ has once for all set for His own people. We are to be faithful in witnessing in churches, Sunday schools, on trains and buses, as well as on the street or in homes of the ungodly.

The substance of our witnessing. The substance of our witnessing should be the Word of God. It should be the gospel of our salvation—how we may be justified as guilty sinners through our Lord Jesus Christ. We should bear testimony to what Christ has done for us in personal salvation, giving us eternal life. A true witness must have experienced the new birth and have taken seriously the great commission of Christ (Matt. 28:18-20). We should witness concerning Jesus Christ's death and bodily resurrection, which was the God-given method in the Book of the Acts. Ananias said to Saul of Tarsus, "For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15).

Every Christian of mature growth should have a definite experience with Christ, a revelation of Christ to his heart and soul, and he should consecrate himself for service to Christ. This means experience, revelation and service. Note that this was what happened to Paul—he had experience and revelation, followed by consecrated service. In all our testimony, soulwinning and edifying of the Body of Christ should be paramount. "For we preach not ourselves, but Christ Jesus the Lord;

and ourselves your servants for Jesus' sake" (2 Cor. 4:5).

Christians need to witness to the sufferings of Christ and the glory that shall follow (1 Pet. 5:1). As we witness we will experience both acceptance and rejection. It was so in the life of Christ in His earthly ministry, and in the life of the apostles. Paul was not afraid to bear testimony against some evil and idolatrous things, and did not fail to discuss the truth with those who misunderstood or who would gainsay the truth.

In our witnessing for Christ we shall see fruit only if we do it by the power of the Spirit of God and for God's glory. We should expect God to work even as He promised.

Preparation for witnessing. The utmost care should be taken to prepare for proper Christian witnessing. God has given such preparation through the centuries to His chosen vessels. Important as an education is, yet the school of Christ teaches us humility, obedience, love for souls, steadfastness, patience and endurance, with a will to sacrifice all for Him.

The preparation of each one should be in prayer, in waiting God's time and place. We should pray for persons and communities for weeks and even months before attempting to witness to them. We cannot underestimate God's methods of preparation for such service, even if it takes us through the furnace of affliction or other physical or mental suffering. Paul spent considerable time in the deserts of Arabia where he received definite revelation of God's will for himself and the church.

Momsen and one other missionary went to Java and in about thirty years there were 30,000 believers there. Adoniram Judson sat in jail for some years and it was six years before he won a single convert for Christ in Burma. There are thousands of believers there now!

God knows how to prepare a Christian for sincere and capable witnessing. No secular education, no matter how wise, can do this for a Christian. It takes our Father Himself to guide us into all truth by the Holy Spirit. He will take a Christian into the school of daily experience and from that school send him forth to tell what he has seen and heard. This does not mean that we go into an undue seclusion. We must live among men so that we may see their dire need. As someone has said, "Let us plead with God for men, and go forth to plead with men for God!"

The cost of witnessing. Jesus Christ as a faithful witness gave His life and shed His blood for the witness He bore, yea, and for the sins of all the world. It cost Him His life.

All the apostles died the death of a martyr except John the beloved apostle and Judas who betrayed Christ. Paul gave his life finally for his witness to Christ. Our gospel is worth living for and worth dying for. Millions of Christians by refusing to recant from their positions as believers in Christ have died as martyrs. They chose the way of death rather than fail the Lord.

Hebrews 11 is ample proof of the price that some paid for their faith (and faithfulness): "Others were tortured . . . others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (verses 35-37).

The divine power for true witnessing. There is a lamentable lack of power in the lives of many Christians. Fear—fear of man, of persecution or of relatives—many times hinders Christians from witnessing. Any witnessing must be performed in the power of the Holy Spirit. He can give courage to those who are weak and power to the fainthearted. The results will be that men and women will be won for Christ, conviction will come to sinners and God will be glorified. It takes patience, loving concern and enduring qualities to witness for Christ. We should visit homes of the unsaved or call on them wherever they may be.

God is not a respecter of persons nor should a Christian witness be. We should take every opportunity given to us to witness, and we dare not neglect one. Let us leave the results with God. All seed properly planted and watered by God will in time bear fruit.

The time would fail me to tell of exploits of thousands of missionaries who in many lands have wrought righteousness, dethroned sin and wrong, changed lives, healed the sick, and led multitudes of persons into the faith in Christ. All this was done for the glory of God and for the furtherance of His cause. In such workers dwelt God's Spirit who will continue to move them to further soulwinning. May God give continued strength, faith and grace thus to witness until He shall come and say, "It is enough, come up higher!"

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Quotes from Our Contemporaries

Only prayer will move the sinner to God, according to W. C. MOORE in *Herald of His Coming:*

"God's people do not appreciate the vast possibilities of a life of prayer. Persistent, prevailing, believing prayer will free God's infinite power till the cry of awakened sinners will be heard everywhere."

In a missionary editorial published in *The Missionary Standard,* EUGENE A. ERNY asks this question:

"Does God have a double standard, one for the missionary and another for the layman? . . . Should the lay person at home feel free to live without sacrifice, lavish material things upon himself and his family with little or no thought of his stewardship of that which God has entrusted to him? Is he free to live without burden in prayer for the lost of the earth or live indulgently?"

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The Third Person of the Trinity strives earnestly with us that He might bless us . . .

The Wrestling Spirit

By DR. HARRY L. TURNER

MANY are the workings of the Spirit of God in man. One of these is wrestling. It prepares the way for all others.

The wrestling of the Spirit is evident throughout the Scriptures. In pre-Flood days God said, "My spirit shall not always strive with man" (Gen. 6:3). It was the Spirit who testified against Israel in the times of their spiritual declension (Neh. 9). It was the Spirit who wrestled through Micah. "I am full of power by the spirit of the Lord . . . to declare . . . to Israel his sin" (3:8).

It is the Spirit who wrestles by means of prayer in and through the believer. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The Spirit respects man's free will. At the same time He seeks to convince him of his need of a God-given Saviour. This is *His* ministry exclusively. Only the Spirit can convince man that he is a lost sinner. By the legitimate employment of all the means of grace, man can convince his fellow man of his wrongdoings. Only the Spirit can persuade a man of his wrong attitude toward God, his Maker. This the Spirit has been doing ever since Adam who, by an act of his own free will, separated himself from God.

Strive is a strong word. It means "to contend with, to join issue with, to struggle." It suggests great issues at stake. From the beginning the issue was rebellion against God (Gen. 6). This revolt threatened to drive God completely out of the human race in thought and experience, but at the climax the Spirit was victor. The testimony of God was preserved on earth through Noah and his fellow believers. God always has a people who respond to the wrestlings of the Spirit.

The fact that the Spirit "shall not always strive" presents a terrifying possibility. It means that somewhere in time God the Spirit will cease to strive, whether the wrestling be with the individual or with humanity as a whole. Before the Flood He did cease to contend. The result was tragedy for multitudes. Later He ceased striving with King Saul. "The Spirit of the Lord departed from Saul" (1 Sam. 16:14). Jesus Christ presented this possibility graphically when He stated (Matt. 12) that there is a place and time where anyone can so resist the wrestling Spirit that he and the Spirit forever part company. The Lord was addressing learned, intelligent religious leaders.

The Spirit strives with man in many ways. The normal means is for Him to use "the sword of the Spirit, which is the word of God." He uses providences, circumstances, dreams, visions, judgments, sorrows and blessings. Man cannot limit the Holy One and say it must be done thus and thus just because in our experience it happened that way. God can use any method or instrument, even a beast, if He deems it best.

The future of the world—its inhabitants, its religions, its social, commercial and scientific advance—is in the hands of God. Terrible indeed is the day when God says to a man, "It is impossible . . ." (Heb. 6:4); terrible when of the world He says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). The opportunity to make peace with God will then have passed forever.

Thank God, there is yet time for men, like a godless King Manasseh of Israel, a murderer, or a Saul of Tarsus, a persecutor to the death, to become changed men. It could be that a reader of these lines now experiences these wrestlings of the Spirit. God is giving you another opportunity. Maybe you are far from preacher or church. Perhaps you have drifted into sin, awful sin. You are asking yourself, Can Jesus Christ possibly forgive me?

Be comforted by the words of Scripture, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . If I make my bed in hell, behold, thou art there. If I . . . dwell in the uttermost parts of the sea; even there shall thy hand lead me" (Psa. 139: 7-10).

It matters not who you are or where you are, if you feel the slightest need of God, His Spirit is encouraging you to seek Him. Urgently we ask you to do what millions have done—call on the name of the Lord. Do it now, ere the words of Isaiah pronounce your doom, "They rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them" (63:10). It could be now or never for *you.*

Sin separates man from God. The Spirit reunites man to God by Jesus Christ, the bridge that spans the space between. ◆ ◆ ◆

Rev. A. Rodger Lewis has spent five years in Bali, Indonesia, one of the first missionaries to enter this strongly Hindu island recently opened to missions. He and his family return to Bali late in August.

What Is Our Need Today?

Missionary problems . . . shortage of candidates . . . trends in education . . . lack of money . . . political changes and nationalism . . . All are major considerations in the missionary program. But the answer is spiritual, one that it is possible to know and act upon . . .

By REV. A. RODGER LEWIS

IF someone were to ask me, "What is the greatest single need on your field today?" I would reply, "Revival."

For missionaries a spiritual anointing is far more important than a complete outfit of material things. If the abundant life of which Jesus spoke were ours in greater measure we would rely less on the abundance of things. Policy and program are not to be despised, but we would depend upon them less for success in the attainment of our goals. This we must have: a vital spiritual life that finds Christ its all in all, and is therefore not overcome by adverse outward circumstances.

Assuredly, the elements that war against missions, and especially against revival as a daily experience in the missionary's life, are legion and sometimes lethal. Among others could be mentioned the opposition and hostility of organized false religions. We have seen polite Eastern smiles fade when the Hindu belief of many ways to God has been challenged by the presentation of *the* Way. Long-entrenched powers of heathenism which resist change, and most especially the gospel change; ignorance of and indifference to basic Christian standards and kindliness, compassion, sympathy; the unpleasant feeling of foreignness, of being an outsider and often even an unwelcome guest; strangeness of custom, language, food, native attitudes and outlooks; unrelenting heat and humidity; bugs, filth, disease—all make the work of missions a spiritual battle.

More deadly are testings from within: self-pity because of these trying things; loneliness and boredom; separation from loved ones, not only in the homeland but on the field as well. It was harder for us to part with our young daughter as we sent her away from Bali to attend school in Java than it was to say good-by to our native land. There is discouragement, for the cheering word of Christian friends is sorely missed and the inspiration of seeing many converts often denied. These are some of the elements of the conspiracy which seeks to destroy the vibrant spiritual life that the missionary must have if he is to war and win in the quest for souls. He needs daily revival.

If missionaries need revival we can expect to find the same need in the national churches founded by them, for the child seldom goes beyond the parent in spiritual matters. A revived national church is the key to the evangelization of the world in our generation. In Indonesia there are several large Protestant state churches, long established, influential and orthodox but denominationally drugged and dead to evangelism. There is, so to speak, sufficient wood on the altar in most cases, but oh! for the heavenly fire to fall. I believe that many of the inland villages in Moslem Java would be evangelized if God's Spirit were to quicken the Christians there. God's Spirit is poured out as Christians pray. Let us beseech God for a spiritual awakening in national churches everywhere.

Some of the things that tend to quench the fire of the Spirit in national churches today are: ultra-nationalism (especially in newly or nearly independent countries). This, to a greater or less degree, often adversely influences national Christians in that it causes them to take their eyes off primary values and strains church-mission relations. Materialism—the spirit of this modern age creeping even into the churches far from the coast and tempting Christians to seek a higher standard of living for its own sake, dulling the appetite for spiritual attainment, presenting the temptation to seek education for education's sake, or political position at the expense of the ministry. Fear of persecution, which actually may only be unpopularity or discrimination but sometimes is ostracism, expulsion from the community, even death. These are some of the things at work which

tend toward compromise and carnality in the national church and which hinder revival. Yet, praise God, there are many spiritually hungry persons in these churches who deeply long for God's best. Let up pray for them, that they in turn will be encouraged to seek God's face for revival.

The church at home needs revival. Our Society is faced with a shortage of missionary candidates. One of the reasons for this is because true revival fire and its corollary, missionary interest, are flickering instead of blazing on the altars of our churches. There will be a quickening of missionary interest as the breath of God revives sleeping Christians. Revival brings a new passion for Christ's work and a new obedience to His will.

Pray for revival in your church. But if revival brings a new obedience, remember too that lack of simple obedience will hinder revival. We will never see our churches truly revived unless all church members are willing to obey the "Go ye" of our Lord. Without the "go" of obedience there will be no "lo" of His promised presence, no true revival.

Next to revival perhaps the greatest need is evangelism, both in the national church and the mission, as well as in each home church. There is always the danger that the evangelistic fervor promoting and accompanying a new missionary movement will die in the hearts of succeeding generations. A jet pilot dreads a "burn out," for it can cause his plane to crash. Let us pray that there will be no "burn out" in our world-wide churches as far as zeal and passion for evangelism are concerned. Where that fire dies, the church grinds to a halt. The fire that propelled the early pioneers into the frontiers must burn on in us. We too must be "men of the map" who care desperately about the hinterlands, about the tribes in lost jungles and "beyond the ranges."

While bending every effort toward establishing a self-propagating national church the modern missionary must remember that the commission to go is still his mandate. The marching orders of our Lord have never been withdrawn. The Western missionary must not be frightened out of his role as evangelist to the heathen because of current sentiments that say "Asia for the Asians" or "Africa for the Africans." Even though national churches be thoroughly evangelistic they are at the moment numerically and financially handicapped, and in many cases need missionaries to be their colaborers in the work of evangelism.

In Bali there are scores of villages yet totally unevangelized. I feel for them. They are my parish. The seven national workers associated with our Mission are not enough to reach the million Hindus for whom we are responsible. Who can enter this whitened harvest? There is yet room for the Bible college graduates. As long as there are dark corners where the Light has not yet gone, and as long as there are not enough national Christians to take the Light there, there is room for foreign missionaries. Evangelizing, the missionary will be example and inspiration to national Christians, teaching them to carry the torch against that day when the missionary may no longer be able to do so.

I have said that the key to the evangelization of the mission fields in our generation lies in the hands of the national church. With the heathen birth rate outstripping missionary effort by leaps and bounds, a realistic look indicates that there won't be enough missionaries. Only as Spirit-filled and trained national Christians give out the message can we ever hope to reach this generation.

Quality, as well as quantity, is an important factor in national church leadership. The need is for national workers of spiritual stature and power, men who are incorruptible, humble, faithful. Usually it has been the missionary to whom nationals looked for inspiration and guidance. Now they must be able to look to their own national Christian leaders. Men of vision who can inspire vision in their fellows, who by example and precept can lead in doing deeds of valor for Christ's sake on a scale that will thrill the heart—these are needed in our mission fields today. The Spirit of God is no respecter of persons. We know of God's mighty power at work in former Moslems, Hindus, Buddhists, pagans. But if the job is to be done the need is for more, now.

The Spirit of God most mightily uses prepared vessels, and an important part of missionary work is helping to prepare the vessels that the Lord will use. No missionary can say that he has fully discharged his obligation when he brings a church to birth. He must make provision for its nurture and training.

INDONESIAN INFORMATION OFFICE

A Hindu shrine in Bali, Indonesia. A million Balinese are our responsibility. Where are the workers, and those who will pray for this island?

W. W. CONLEY

Feeling his Christian responsibility, Guru Tasa (center), a schoolteacher in Pudjungan, East Kalimantan, won the chief of the village (right) to the Lord, and later the whole village turned to Christ. Most of the people in Long Atua village were also converted.

He is commissioned to teach as well as preach (Matt. 28:19, 20), to indoctrinate in the deep things of God as well as to declare the plan of salvation.

It has been the great joy of the Indonesian Mission to see ten thousand enrolled in the Light of Life Correspondence Course since its inception about three years ago. There are one thousand Moslems enrolled. Decision cards have been signed by 66 per cent of those taking the course. What next for these? We are sobered when we think of our responsibility to help them on in their new life. Follow-up, visitation, instruction in further courses are needed, and this means the securing of new and more helpers and facilities to take fullest advantage of this wide-open door.

It has long been the practice of Alliance missions to establish Bible schools for the newly converted. The world-wide trend of higher education makes it imperative that we not only continue to do this, but also strive to improve education standards on the fields as we have in the homeland. Where completion of third or sixth grade work may have sufficed in earlier days, we find that now, because of the advance in secular education in almost every country, entrance requirements for Bible schools must be raised. The Makassar Bible School once required an entering student to have only a third grade diploma; now a ninth grade diploma is required, yet a twelfth grade education is becoming common. Should not the Mission provide an academic atmosphere—along with the spiritual atmosphere—that will encourage the enrollment of senior high school graduates amongst whom are to be found some of the finest Christian young people?

Increasingly, foreign governments are becoming higher-education conscious. They want missionaries who are college graduates and they are telling us so. The fields need missionaries who are both called and trained for a life ministry in Christian education, who have Bible college and university degrees, in addition to that degree from God in the school of spiritual experience; youth who will be delighted at the prospect of investing their lives for the building of the church. No, college graduate, you will not be burying your life in some obscure national Bible school; you will be planting it, and from that planting will spring forth fruit for eternity for the glory of Christ—the fruit of prepared lives of Christian youth, consecrated to the evangelizing of their own people.

In the island of Alor in Indonesia there is a church of some eight thousand baptized believers under the leadership of a man who has repeatedly asked for a missionary to come and help him train his flock. He has even built a house for such a missionary. That man was trained in the Alliance Bible school and is now asking for Alliance missionaries to help him in the teaching of his spiritual children. May some young person reading of this need consider it a call to service for Christ and for the national church!

In a sense America is the greatest mission field, inasmuch as this country has the greatest potential for doing the work of world evangelism. I have heard pastors in the homeland say they feel they ought to have gone to the foreign field. I remind them that they have a tremendous responsibility right where they are. It is supporting the outreach, keeping missionary interest bright, challenging young people and praying for them, that they will give their lives to this greatest of causes. Oh! the potential for missions wrapped up in our God-blessed land and in our churches! The church in America is indeed a "sleeping giant."

(Continued on page 19)

Students from the Sesayap district, East Kalimantan, in training for Christian service at Long Bia Bible school. There are over fifty self-supporting churches in this district.

W. W. CONLEY

DAVID R. ENLOW, Editor

AT HOME

"Bishop of the Bowery" dies: Rev. George Bolton, director of the Bowery Mission for seventeen years, died of a heart attack on July 29. He was himself a product of the old Jerry McAuley Cremorne Mission in 1927. For two terms Bolton served as president of the International Union of Gospel Missions.

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Nazarene seminary plans FM broadcasting: Nazarene Theological Seminary in Kansas City, Mo., has asked the Federal Communications Commission for a license to build and operate a 10-watt FM educational station as a "teaching tool." Students would handle both the programing and technical operation if the license is granted. An initial gift of $5,000 toward the equipment has been received by the seminary.

ABROAD

Italy pays Catholic clergy: Two bills before the Italian Parliament, calling for increases in the salaries paid by the Italian Government to Roman Catholic clergy, raised strong objections from the Federal Council of Italian Evangelical Churches. The Protestant group protested the policy of using federal tax funds to pay any ministers. "It must be up to the church members themselves, who desire the maintenance and growth of any cult, to support its ministers," the council said. "The proposed laws imply the duty of all citizens, both Catholics and non-Catholics, to provide for the Catholic clergy."

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TV a "spiritual danger": Dr. Albert Hertzog, Minister of Posts and Telegraphs in the Union of South Africa, continues to say "No" to television for his country. He said that tremendous obstacles stand in the way of television for the Union, the principal one being the question of delinquency. Many of the programs available would have an unfavorable influence on the younger viewers. The chairman of the *Afrikaanse Kulturraad* has stated that his council "believes that the longer this monstrosity is kept out of our fatherland, the better. . . . Although television could benefit commerce and industry, it can place the spiritual needs of the nation in danger."

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Baptists have open door in Formosa: In Taiwan, Madame Chiang Kai-shek told Conservative Baptist Foreign Mission Society missionaries that they may have exclusive religious responsibility for a veterans hospital of 4,000 soldiers if the missionaries will spend one day weekly in visitation. CBFMS recently built a small chapel for veterans just opposite the gate, which gives excellent opportunity for follow-up.

PEOPLE

Veteran broadcaster honored: Dr. Louis T. Talbot, chancellor of the Bible Institute of Los Angeles, Inc., has been honored by having his initials assigned as call letters for a new FM broadcasting station projected for San Diego. KLTT, authorized by the Federal Communications Commission, is to be operated in conjunction with KBBI, Los Angeles FM station owned and operated by the Bible Institute of Los Angeles.

PEOPLE SAY

C. Stanley Lowell, managing editor of *Church-State Review:* "Some Protestants appear determined to vote for a Catholic candidate just to prove how unbigoted and tolerant they are. Others are determined to vote against any nominee who is Catholic just because he is Catholic."

●

Army Chaplain Tracy Early: "A Catholic chaplain has merely to announce a service and the men will gather, whereas the average Protestant chaplain's best promotional work has minimal results."

●

Dr. L. Nelson Bell, executive editor, *Christianity Today:* "One of the gravest dangers to contemporary Protestantism is its obsession with the periphery of Christianity. We see many spokes to the wheel and much emphasis on the rim of Christian activity, but we are in danger of neglecting the hub of the Christian faith itself."

SIGNS OF THE TIMES

Khrushchev once Sunday school star: Nikita S. Khrushchev told a crowd of Poles recently that he was a star Sunday school pupil as a boy. "I attended church school and I won a prize from the priest for knowing the Gospels by heart," Khrushchev said. "The best school, though, is the Communist Party and the people. Thanks to the party and the people, I am who I am."

THE PRESS

Christian support against obscenity urged: Our citizens are used to hearing many appeals for help. However, one new appeal from Washington deserves our special attention because it involves the welfare of the youth of our community. This new appeal is from Postmaster General Arthur E. Summerfield, who warns of the alarming impact of the half-billion-dollar-a-year mail order business in pornographic and obscene material now being carried on through obscene mail dealers. He recommends that each citizen appoint himself a committee of one to report every piece of objectionable material to the local postmaster.

WELDON B. BLACKFORD, Editor

Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.—DAVID LIVINGSTONE.

Adults in the AYF Leadership Program

Alliance adults in past days found a stirring challenge and ready opportunity for spiritual influence and leadership in the youth program of our churches. Usually churches elected adults president of the young people's society at the annual election, thus indicating the desire for mature leadership and counseling for their young people.

One of the growing trends in our youth program is the supplanting of the adult in the AYF presidency with a young person. Youth groups insist that it is better to have one of their own number serve in this capacity. Many of our youth leaders will readily agree that this is a good thing. Methods do change and this is good. However, the principles which make for spiritual success must be maintained. The adult influence in AYF leadership has been a principle, and it must be maintained even though the methods in organization used heretofore may change.

It is also important to realize that our Alliance youth work is a growing work, and this of itself necessitates a change in methods. The new enlarged AYF program is proving to be tremendously effective and involves an expansion in leadership opportunity for adults.

Let us note a few of the basic opportunities for adults in the local AYF.

1. *Adult youth directors.* Many of our large churches, and smaller ones as well, are already providing such leadership for their AYF. The youth director may be a full-time worker or one appointed by the congregation or executive committee of the church. This immediately gives opportunity for adult influence in leadership and at the same time permits the group to elect its own president. An adult youth director is a very important part of the enlarged AYF program.

2. *Youth advisers.* This is a new term to many youth fellowships, but it is one we have chosen to use and corresponds to that of a youth counselor or sponsor. Those who take this responsibility should definitely be adults or young adults.

Here again is a real opportunity for the adult influence in youth leadership. Each organized group in the youth program of the church ought to have an adult adviser to be responsible for the testimony as well as the program of the local AYF. Thus, the adult influence can be utilized in the program of the Junior AYF, Junior High AYF, Senior AYF and Collegiate AYF if advisers to each of these groups are appointed as the organizations are made possible.

3. *Rally officers.* One of the greatest needs in the rally program of our AYF is that of dedicated adults who will assume the responsibility of directing and maintaining a spirited rally program throughout the rally districts. Most of our rally programs are maintained and operated by the clergy simply because in general our lay people have not had the vision or been willing to expend themselves in the interest of this important phase of our AYF program. God grant that some of our gifted adult leaders may feel the burden of this need and give their time and themselves in the interest of our rallies.

What does it take to be an adult AYF leader?

It is a full-time job. Too often a church feels that a Sunday school teacher could easily handle this work as well as teach her class where the same young people are under her leadership. This may work out, but in most instances it is not advisable. The Sunday school teacher who is doing a good job in a young people's class will have to give all her time to this phase of the work if she is to continue to do her best. To do a good job as a youth adviser or director demands an equal amount of preparation and work, and most youth leaders agree that it is too much for one person to handle both jobs well.

Some churches feel that there is a special qualification by way of education to do the job. It is true that it takes a special gift, but it is a gift which God can give to any who will seek Him. More often it is the ordinary person, with a vision, burden and love for young people, that fits best into the program. The one who is willing to be made able for the task is often better material for youth leadership than the one who knows it all and cannot be moved from a set pattern.

If the church really wants to help their youth program, they will endeavor to relieve adult AYF leadership of some of their other church responsibilities and urge them to devote their full time to one of the most difficult areas of church ministry, the ministry to youth.

Last Call

Subscribe to the "AYF Compass," our national youth paper, today! Subscription Campaign ends September 1.

Subscription price: $1.00 per year.

The Maa Must Have the Gospel

By REV. H. A. JACKSON, *Tribes, Viet Nam*

Found in high mountain ranges and in deep fertile valleys in Central Viet Nam, the Maa tribe is the largest of the Koho-speaking group. One's first encounter with these tribesmen can be rather startling. Pierced ear lobes with large plugs of elephant tusk, black hair twisted into knots, tied with a band of red tassels and stuck with a brass pin or a crude wooden comb, a small knife or bright bird feathers—all this contributes to the impression of wildness that one feels as he meets a Maa. Yet these jungle people who appear so fierce are actually quite gentle.

Maa villages may be very small with a few individual houses or large with a number of split-bamboo longhouses constructed on short posts above the ground. During the height of the rainy season the rivers develop swift, strong currents. Since bridges are quite unknown to the people, huge logs are made into dugouts that are amazingly safe as a means of crossing the rushing mountain streams.

Working with their fathers, boys quickly learn how to forge and use the village tools. They also make and play interesting musical instruments. A girl will learn early in life how to make and weave the native cloth. Women husk the rice, split the wood and carry the water. Their work also includes a daily visit to the neighboring jungle or the bank of a meandering stream in search of leaves and vines that can be cooked with the rice.

The big, tall trees hung with masses of vines and undergrowth have made the Maa region difficult to penetrate. Indeed, there are places that are quite impassable. Because these fastnesses have been held throughout the centuries by these once war-loving tribesmen, even explorers have been kept out. The fact that these forest folk have become subdued as recently as this generation explains why they are less advanced than some of their neighbors. It also helps one to understand the saying, "Don't argue with a Maa."

In preparing the slopes for the planting of their rice the Maa never clear the land as far as the peaks of the mountains. Those summits are respectfully left untouched, for they are looked upon as the domain of the evil spirits, all of which are feared by the Maa. Consequently elaborate bloody sacrifices are held, with sometimes dozens of water buffaloes slaughtered at one time as the people seek to appease those angry spirits.

It is to these people that we have come and for these people that we now plead. Pioneer work is being carried on among them. Some have heard the gospel explained, but there is no church in Maa country. "How shall they hear without a preacher? And how shall they preach, except they be sent?" Christians throughout all generations have had to answer the question, "What am I doing to send the gospel to the still unevangelized peoples of my time?"

The Spirit's Sword in Jail

By MRS. L. C. TENNIES, *Colombia*

On week ends students from the Bible school go out preaching the Word in the surrounding towns. Recently Jaime and Paulino went to Quimbaya. The services are held there in the home of a believer, with an attendance of thirty-five to forty people. On a Sunday morning in the midst of the Sunday school hour policemen marched into the chapel and commanded the two young men to leave the home and march to jail. After the policemen announced that this was an order from the mayor of Quimbaya, the boys obeyed. Paulino had already been advised by friends that the priest had said in the early morning mass that if Don Paulino returned to hold meetings in their city to arrest him immediately. Paulino is a young man of valor, courageous and fearless. When he heard of the threat he had paid no attention to it.

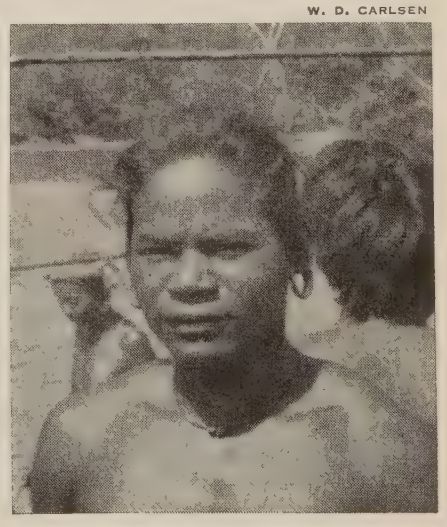
When the police marched the boys off to jail they did their utmost to force them to leave their Bibles outside. But Paulino said, "No, a soldier dies with his sword in hand; I'm a soldier of Jesus Christ and I refuse to lay aside my sword." The police responded, "Are you crazy, man? That's not a sword, it's just a book."

Paulino said, "Yes, it is a sword, for the Bible says in Ephesians and in Hebrews, 'Take . . . the sword of the Spirit, which is the word of God,' and 'The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit.'" He added, "If it is my time to die, I'm ready to die—but with the sword in my hands."

When they saw that Paulino was determined to take his Bible with him, they pushed him into the jail with the Bible in hand. What a glorious privilege and opportunity, thought Paulino, "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). That afternoon he and Jaime had a wonderful time preaching to the fifty-eight prisoners. The service inside the jail was larger than the Sunday school group he had in the morning. How the devil oversteps himself! Men, hardened by their crimes, had the opportunity of hearing the gospel explained to them for the first time in their lives. Many said that they had never heard of the gospel. Neither had they seen

A Maa tribesman, Viet Nam

W. D. CARLSEN



the Bible nor heard it read. The prisoners gathered around the boys to hear more of the message of liberty from sin which Christ Jesus alone can bring. Their voices resounded throughout the prison yard as the boys sang hymns of praise to God.

At nightfall the prisoners went to their respective cells to be locked in. Jaime, eighteen years old, became a little nervous, but Paulino encouraged him with God's promises to His children that He would take care of them and see them through. Paulino said, "The brethren are praying." Rightly so! For when the phone call came through here to the Bible Institute that the boys were under arrest, the students went to their knees in prayer.

Paulino and Jaime sat up most of that night (there are no beds in jails here) explaining the way of salvation to the six men who occupied their cell with them. The next morning they held another service for the prisoners. The mayor in great anger yelled down, "Silence! Silence!" However, Paulino continued his sermon as the men anxiously listened. Result: six men promised to follow the Lord. All praise to our Heavenly Father!

Finally, after a day and night in jail the reason for their arrest was given by the mayor: "Preaching a gospel to corrupt the morals of the Colombian children and forcing said children to enter the Protestant service." This is the kind of persecution that continues in a modern world, 1959, and in a modern country, Colombia.

Pray for this town of Quimbaya, that in spite of persecution a Church of Jesus Christ be established very soon.

Christianity is either relevant all the time or useless anytime. It is not just a phase of life; it is life itself.—Richard C. Halverson.

A Steady Shepherd

By MRS. C. E. THOMPSON, *Cambodia*

One day we drove with some visitors to the village of Kabal Chuor to see Kru On. Only his little girl was in the shabby bamboo house, so we followed a footpath through the rice fields until we found our friend. The afternoon sun was blazing hot. He and his wife, knee-deep in mud, were planting rice seedlings with such concentration that they did not see us approaching.

A wide, gold-tooth grin lit up his face when he looked up and saw us. "Oh, excuse me," he said. "I did not know you were coming. I am trying to finish the planting of my thirty small fields so that my family will have enough to eat during the coming year." As he rubbed the mud from his arms and hands and rolled down his trouser legs, he invited us back to his house.

Kru On is the preacher at Kabal Chuor, where ten Christian families live, all extremely poor. As we talked with him we thought of how he looked when he had received his Bible school diploma two years ago. How handsome he had been in his creased, black trousers, bow tie, sparkling white shirt and coat! How eager he had been to serve the Lord!

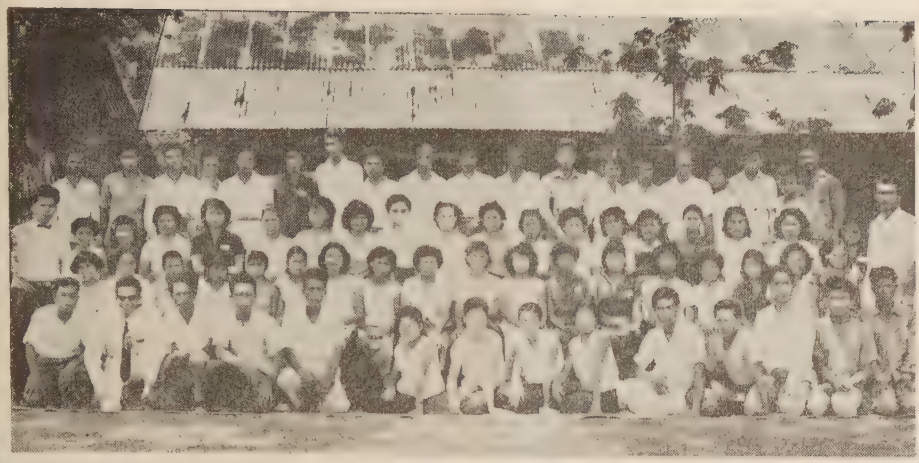
And now, here he was, planting rice! But he *is* serving the Lord, very faithfully and with no subsidy from the Mission. He prepares carefully his Wednesday night Bible lessons and Sunday sermons, preaching Jesus Christ and His righteousness. We wonder if we would do as well without a concordance or Bible commentary! At first he aroused resentment among the villagers because of his high standards, his demand for clean living, his preaching against sin. But now he is accepted by his flock though not yet supported by them. Little by little they are learning to "walk in the light" now that they have a steady shepherd. Kru On is praying that they may soon learn the meaning of tithing, the blessing it can bring to their lives and the freedom it would give him to serve them as well as the surrounding villages more effectively. Even now he takes the elders and young people out every Sunday afternoon to witness.

As we said good-by, our eyes were drawn to the ugly scar across his forehead, and we remembered something else—how God had saved his life when he was hit by a rebel bullet a few years ago. Often he has told us, "I had backslidden and was not a good Christian. God saved my life and now I am completely His. I know without a doubt that He is the true and living God. I will always follow Him."

Drummond says: "God has a life plan for every human life. In the eternal counsels of His will, when He arranged the destiny of every star and every sand grain and every grass blade and each of those tiny insects which live but for an hour, the Creator had a thought for you and me."

Cambodia Missionaries in Conference

SEATED: *Miss Janet Roland, Mrs. D. W. Ellison, Mrs. C. M. Westergren, Miss Lavinia McCart, Mrs. C. E. Thompson, Mrs. H. M. Taylor, Mrs. B. D. Dunning.* STANDING: *Mrs. D. R. Furniss, Messrs. Furniss, D. W. Ellison, Westergren, Jack Shepherd (guest speaker), Thompson, Taylor, Dunning, Mrs. M. E. Graven, Mr. Graven.*



Delegates to the youth conference at Yasothon

Thailand's Youth Conference

By MRS. GEORGE HECKENDORF

THE second youth conference in Northeast Thailand was held at Yasothon, Ubon Province, in April. Obstacles, some foreseen and some rising like mountains out of nowhere, were all overcome and the reception committee welcomed sixty delegates and eight leaders, plus eight others who helped.

These sixty young people came from nine provinces and represented twenty-three churches or groups. Three men and three women were counselors for the six groups of young people. The groups were mixed so that young people from several provinces were assigned to each counselor. By the end of the week they were all friends.

One young fellow testified: "This is the first time I've been in a group who loved each other so much." A girl said, "In all my life I have never seen such a group of young people as this. Praise the Lord."

It had been planned that the rented church property in Yasothon be used for the conference, but just a few days before the opening day the church property was sold. The place secured as a meeting hall was a new store building a half block from the Davises' home. The upstairs was used for a dormitory for the boys. The girls slept in three downstairs rooms of the Davis residence. Meals were prepared and eaten in the yard and everyone seemed very satisfied and happy. The cook said, "I have sinned against each one because sometimes I did not cook the rice done and sometimes there was not enough, but, thank the Lord, I did not hear even one complain."

Pastor Pong Noi was the chairman of the conference. Mr. Som Dee, a Bible school student, taught a class in Christian living and was in charge of recreation and an outdoor service which followed the evening service. He did an excellent job and proved to be a real blessing. Paul Davis taught one class period and Edith Barrett had charge of memory work. Fifteen young people learned Psalm 23 and five of these also learned the first Psalm.

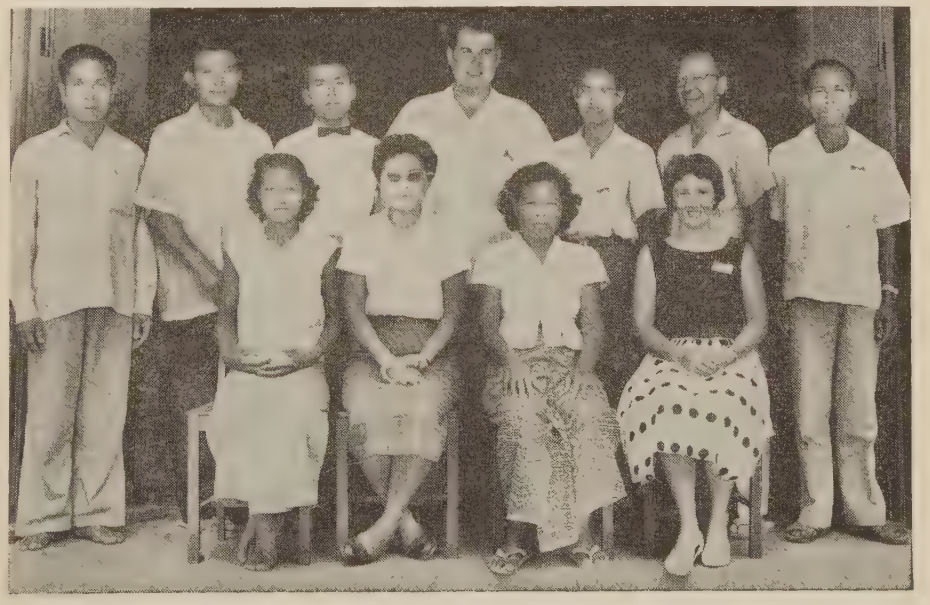
God gave us a promise from Joel: "Put ye in the sickle, for the harvest is ripe." The morning and evening sessions were the times of reaping the harvest as Clark Gardner brought messages on the Holy Spirit. From the very first night God worked, and by the end of the week many young people had found Christ and many more had dedicated their lives to God. The conference no doubt made an impact on the local Yasothon population. It seemed that there was an unusual sense of God and a real conviction of sin on the part of some. There was evidence of the Lord's leading in many instances as all things worked together for good.

The singing was good from the first day, but it increased in volume and by the end of the week the meeting hall rang with the expression of full hearts. Informal programs with different provinces contributing made variety. Talents, heretofore hidden, were revealed to make the programs interesting.

Last year at the conference in Kalasin thirty-one young people attended. Twelve of these returned for this conference at Yasothon. This year the attendance has doubled.

A few years ago it seemed impossible that such a meeting as we have just witnessed could become a reality in this culture and under these circumstances. For all that we have seen and heard, we give praise to God. We are hopeful and expectant concerning gospel work among the Thai youth.

Teachers and counselors at the conference



India–Gujarat

Pray that through the Ahmedabad bookstore much Christian literature will be sold and that the staff will have many opportunities to witness to Hindus and Mohammedans and nominal Christians (12/31/58; 2/25/59). . . . Gujaratis are found in South and East Africa, the port of Aden, Singapore, Southeast Asia, as well as in India. Possibly the Mission will be able to send tapes of recorded Gujarati programs to the Far East Broadcasting Company in Manila for broadcast to these places. This would be a wonderful means of getting the gospel into the hearts of many people not otherwise reached.

Guinea, Africa

Praise God for the awakening taking place among the Tomas in the forests of upper Guinea. During a recent visit of the missionaries, forty people sought the Lord for salvation. A huge bonfire of fetishes brought joy to the hearts of the newborn babes in Christ. The moving of the Spirit has spread to other towns, and many inquiries have come for instruction. Pray that leaders may be found to teach these new Christians and help them to become established in Christ. . . . Pray that the two young men who recently accepted the Lord as their Saviour in Rankan will follow the Lord's will for their lives. They are making good progress in the reading classes and have expressed a desire to go to Bible school.

Congo

Schools in the Congo open in September. Each supervisor will need wisdom in choosing well-qualified teachers for each class on the station and out in the district. Above all, these teachers should have (1) a deep burden for their students in spiritual matters and (2) a desire that the schools may be a means of bringing salvation to the students as well as grounding them in the faith. . . . The medical work in the Congo has been of special blessing to the national believers and a means of saving the lives of many preachers and teachers. One able worker in the Vungu district has been released from the tuberculosis hospital and returned to a limited amount of spiritual ministry. Pray that his healing may be permanent and that he may continually gain strength for a full schedule of preaching and teaching.

Gabon

Praise God for His manifest blessing! Since January 1, 1959, there have been 448 baptisms throughout the field; also 36 conversions were reported at Fougamou, in the Eschira district, as a result of the week-end ministry of Bible school students. Some of the young people have expressed a desire to be filled with the Holy Ghost.

Viet Nam

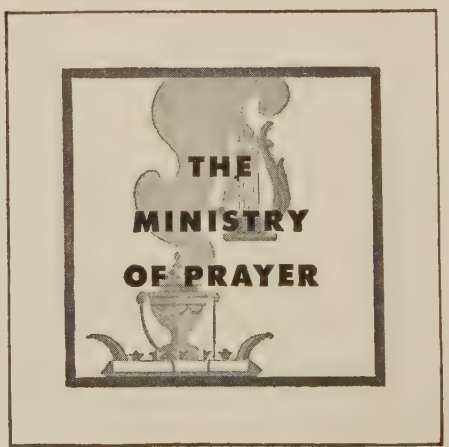
In Viet Nam the gospel is broadcast four times weekly over local government radio stations and also twice daily from the Far East Broadcasting Company's facilities in Manila. This is the only opportunity for preaching the gospel in North Viet Nam which is now under Communist control. Dr. Clarence Jones, during his recent world trip, said that nowhere in all his travels thus far has he found a place with the unusual possibilities for radio work that there are in Viet Nam. Pray that those in charge of the radio ministry will take advantage of all opportunities. . . . The first issue of a *Homiletical Journal* will be printed in September. This paper will supply the preachers with materials for Bible study and sermon preparation and also give them help in carrying out their pastoral responsibilities. . . . In another effort to prepare capable and well-trained church leaders, four institutes will be held soon to provide the workers with opportunities for some advance study. Both missionaries and experienced Vietnamese pastors will teach in these seminars.

Cambodia

In the northern section of Kratie Province are the large Stieng and Mnong tribes. Well over two years ago Rev. C. E. Thompson made his first visit to these people, especially the Mnong-Biet group, and found them most receptive to the gospel message. Several villages have been visited regularly by the missionary and national workers, but the government has not yet granted permission for anyone to live in this area. Many of these people have expressed a desire to accept the Lord but feel they must postpone their final decision until there is a permanent worker among them who can instruct them regularly. How much longer must these interested ones wait? Pray, first of all, that God will cause those in authority to permit a worker to enter this area; secondly, that God will call out a consecrated Cambodian couple to take on this task; and, thirdly, that God will keep the hearts of these people open and receptive to His Word.

Laos

New dormitories for the Bible school in Xieng Khouang are rapidly being completed (6/17/59); nevertheless, only $4,500 of the $12,000 needed has come in and, when completed, the buildings will not be adequate to house the student body expected this fall. Pray that the funds needed to complete the buildings and to rent off-campus quarters to accommodate the overflow will come in. . . . While there is a dearth of workers in Laos as a whole, there is an especially acute shortage of workers from the Khamou tribe. With at least 2,500 Khamou believers, the bulk of the workers are Mèo. Pray that many young men and women from the Khamou section of the church may yield to the Lord's call for reapers.



Peru

General inflation is making living conditions hard for the middle and lower class people. This is true for pastors and workers, too. The reduction of Mission subsidy to the national church seems an added hardship. Pray that through these circumstances the people will learn again that "all things work together for good to them that love God, to them who are the called according to his purpose." May they also come to a knowledge of the truth of Matthew 6:33.

Chile

Praise the Lord that the linotype machine, donated some months ago and sorely needed in the Spanish Alliance Press, has finally been released by the Chilean consul office. Pray for the safe shipment of this machine to Temuco, Chile. . . . Pray for Rev. James Woehr as he returns to the field from furlough and takes up the duties of the field chairman. . . . Pray for Mr. J. C. Bucher, who will temporarily direct the publication work of the Spanish Alliance Press during the furlough of Mr. R. E. Newman.

China–Hong Kong

The Lord has opened a very unusual ministry in the New Territories. Through the generosity of a Chinese doctor, a high school is being built for 350 students in Taipo city. This school has been given to the Alliance Mission to administer. It will be self-sustaining and fully staffed by Christian teachers. Pray that qualified teachers will be secured for the opening this October. Permission has been granted to use the school auditorium for a chapel. Pray for a fruitful ministry in this new location.

Japan

The intense prayer for the centennial activities is bearing fruit (4/22/59). Christians in many places are being fired with a new glow in witnessing. At Ozu there is blessing akin to revival. At Tojo the pastor has just covered 850 homes in a visitation and tract distribution ministry. . . . From Brazil Miss Ninomiya writes to praise the Lord for the many openings among women and students and for the duty on her things being reduced by one-half. Pray as she ministers to both Japanese and Brazilians (3/25/59).

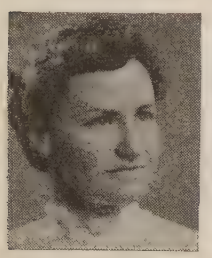
To the Fields

Rev. and Mrs. Thomas H. Jones and children, Philip, Stephen and Darlene, left July 28, returning to the Philippines for their second term. They will be stationed at Lapuyan, Zamboanga.

Misses Ruth E. (Patsy) Emery and *Dorothy Bucher* left New York by plane August 7 to teach in the Alliance Academy in Quito, Ecuador.

Miss Emery is a daughter of Rev. and Mrs. Ralph L. Emery. Mr. Emery is chairman of our Ecuadorian field. Miss Emery graduated from Nyack Missionary College and has a temporary teacher's certificate from Oneonta State Teachers' College.

Miss Bucher is also the daughter of missionaries, Rev. and Mrs. Guy Bucher, Chile. Her brother, John Bucher, is also a missionary in Chile. She is a graduate of our Bible Institute in Temuco, Chile, and has her B.A. in journalism from Wheaton College.



Dorothy Bucher *Ruth E. Emery*

Ecuador

Rev. and Mrs. Jean Funé
Tribes of Viet Nam

Rev. and Mrs. Jean E. Funé sailed August 12 for Viet Nam. An emergency furlough was necessary last December because of Mr. Funé's eye condition. Though he has lost the sight of one eye they are able to return to their work among the Tribes. Their daughter, Esther, is remaining at home.

On Furlough

Rev. and Mrs. Samuel G. Barnes arrived in New York August 2 from Argentina to retire from active missionary service.

Rev. and Mrs. Joseph E. Nicholson and son, William, arrived on August 3, having completed their sixth term in Congo.

Rev. and Mrs. Einar H. Mickelson arrived August 5 from New Guinea. They have completed five terms of missionary service.

Rev. and Mrs. Lloyd J. Skellie and children, Philip, Myra and Joel, arrived August 5 from the Philippines, having completed their second term.

Miss Beth C. Severn arrived August 12 from Congo. She has served four terms.

Rev. and Mrs. Stanley T. Burns and children, Judith, Stanley, Jr., Joanne and Nancy; *Miss Mirian R. Pond* and *Miss Clela Ballard,* daughter of Rev. and Mrs. F. M. Ballard, arrived August 10 from Sudan, West Africa. Miss Ballard is coming home to complete her education.

Miss Maxine Immer arrived August 11 from the Philippines. She has served two terms.

Rev. and Mrs. Floyd H. Bowman and son Harold arrived August 11, having completed five terms in Sudan, West Africa.

Miss Elizabeth Marstaller arrived August 12 from Colombia. She has served four terms.

Rev. and Mrs. Gordon C. Timyan and children, Barbara, Judith, Margaret, Lois and Joel, arrived August 12, having completed three terms in the Ivory Coast, West Africa.

The Misses Doris L. and S. Winifred Jacobson arrived August 12 from the Philippines.

Marriages

On August 8, in Chicago, Ill., Miss Rebecca M. Tozer, daughter of Dr. and Mrs. A. W. Tozer, was married to Mr. John R. Pol. Both young people attend Nyack Missionary College.

The New Generation

To *Mr. and Mrs. Loyal E. Bowman,* Bennington, Vt., a daughter, Dorinda Rae, on July 18.

To *Mr. and Mrs. Daniel W. Evans, Jr.,* Welchville, Me., a son, Craig Curtis, on July 18.

To *Mr. and Mrs. Gordon G. Copeland,* Asheville, N. C., a daughter, Carole Lee, on May 17.

To *Rev. and Mrs. H. E. Hosch,* Ashland, Ohio, a daughter, Rebecca Lynn, on July 29.

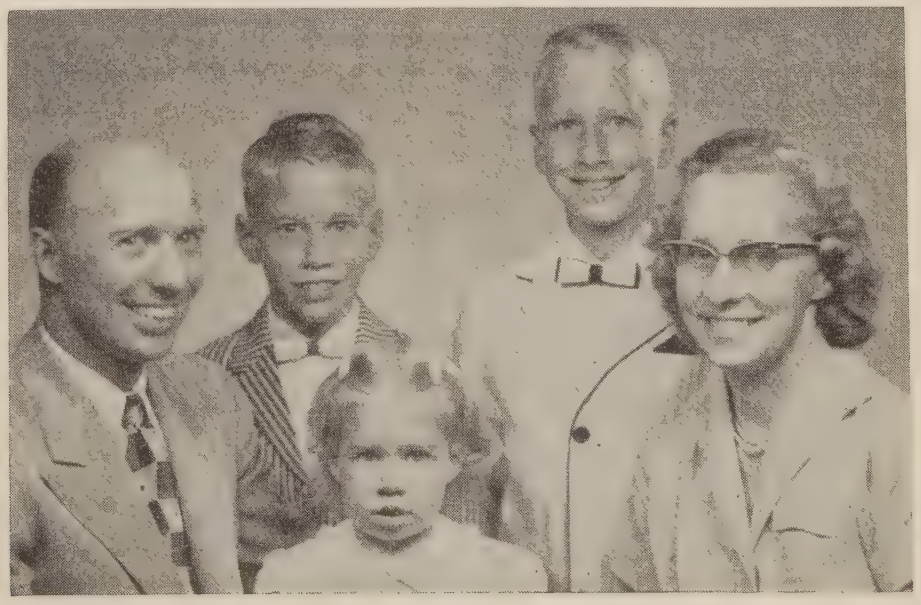
Pastor Returns to Viet Nam

Rev. Le-hoang Phu, Vietnamese pastor who graduated from Nyack Missionary College this summer, is returning to Viet Nam to resume his ministry.

Evangelist's Schedule

The fall schedule of Rev. H. P. Rankin, of the Bureau of Evangelism, is as follows: High Point, N. C., August 26-September 6; Nanty Glo, Pa., September 9-20; Harrison, Ohio, September 22-27; Washington, D. C. (C&MA), October 28-November 4; New York, N. Y., October 5-9; Union, N. J., October 8-11; Greensburg, Pa., October 13-25; Logansport, Ind., November 1-8; Portsmouth, Va., November 10-22; Toledo, Ohio (Gospel Chapel), November 24-December 6.

Rev. and Mrs. T. H. Jones and family, Philippine Islands



Pastoral Changes

Rev. Granville W. Cooper, Chambersburg, Pa.

Rev. Jack A. Lewis, Marion, Ohio.

Rev. Joseph E. Comeau, Harrison, Ark.

N. Thomas Johnston, Jr., Van Buren, Ark.

Marlin Klingensmith, Normalville, Pa.

Bernard Wright, Uvalde, Tex.

Spanish Workers Go to Ecuador

Rev. and Mrs. Vicente Vallejo, workers at the East 107th Street Spanish Church in New York City, have resigned to go to Ecuador, South America, where they will engage in work among the blind.

New Church in Lansing, Mich.

Rev. D. O. Ward, pastor of the new Alliance church in Lansing, Mich., would like to receive the names of friends of ALLIANCE WITNESS readers whom he might contact. His address is 1232 North St., Lansing, Mich.

Michigan Church Extends Ministry

The Melvindale (Mich.) Christian and Missionary Alliance church recently extended its radio ministry by sending tape recordings to be broadcast over radio station WIVV in Vieques, Puerto Rico. The broadcast area of the station includes thirty-five English-speaking islands and Venezuela, British Guiana and the Dominican Republic.

The church's radio ministry began with the opening of WMUZ-FM, a new station in Detroit. Rev. V. L. Poser, pastor, directs programs over the station Monday, Wednesday and Friday.

New Carolina Church

With twenty-nine present for Sunday school and forty-two in the morning worship service, the South Atlantic District opened a new church at Carolina Beach, N. C., on March 1. The Sunday school enrollment is now sixty-two, while the attendance at the regular services is over forty, in spite of the summer season at this beach area.

Formal organization took place in April, with Rev. John W. Dittmar, superintendent of the district, and the pastor, Rev. M. Howard Cashatt, participating. Property has been purchased and plans are being made to erect the first unit of the church. Dr. Kenneth P. Berg is directing the building program, with Mr. Cashatt giving local leadership. The community presents a great opportunity, and the pastor and congregation request the prayers of the Alliance Family for God's help.

Kenton (Ohio) Church Quickened

Meetings held by Rev. Rolland Reed in the Alliance church in Kenton, Ohio, brought spiritual refreshing. Twenty-one persons were counseled with for salvation. Rev. Cecil M. Miller is the pastor.

Articles on Prayer Available

A series of articles on "The Master Secrets of Prayer," by Cameron V. Thompson, which appeared in our magazine in 1957, have again been made available in a pocket-sized booklet of 77 pages. They may be ordered from Back to the Bible Hour, Box 233, Lincoln 1, Nebr. The cost is 15 cents per copy; 8 for $1.00.

The *Tidings* Reappears

The *Tidings,* known to many as the publication of the South China Mission since 1900, and which was discontinued during the upheavals of war and Communist occupation of the field, is now being published in Hong Kong. The work now being carried on by our Mission in Hong Kong represents all our former China fields. The *Tidings* will inform you concerning God's working among the Chinese and also present prayer requests. The publication will be sent interested persons who request it. Write (by ten-cent air letter) to the *Tidings,* P. O. Box 5168, Kowloon, Hong Kong.

Used Postage Stamps Desired

Used postage stamps of all denominations except the ordinary three- and four-cent issues can be used profitably by the committee in charge of publications for Latin America. Commemorative issues are especially desired.

Simply send your stamps by *letter packet* (first class mail) to Rev. R. M. Searing, Apartado 624, Cali, Colombia. Do not remove the stamps from the envelopes. Young people in Colombia will do this and prepare the stamps for sale. The proceeds of the stamps are used to publish Christian literature.

With the Lord

Margaret Jaffray

Miss Margaret Jaffray, of Toronto, Canada, died July 25 as the result of an auto accident near Orillia, Ont. Miss Jaffray and friends, Mr. and Mrs. Harold Edwards and their two small daughters, were returning from a day's outing in the country. A car trying to make a left turn swerved across the three-lane highway and hit the Jaffray car head on. A passenger in the runaway car died instantly, and Miss Jaffray went to be with the Lord shortly after the accident occurred. The Edwards family all sustained injuries which required hospitalization with the exception of the older daughter.

Miss Jaffray was the daughter of the late Dr. and Mrs. Robert A. Jaffray. Born in Wuchow, South China, in 1907, she spent all of her early life in China, attending the C.I.M. schools at Chefoo, North China. After graduating from high school in Toronto and taking a business course Miss Jaffray returned to China with her parents, acting as her father's secretary and also studying the Chinese language. In 1931 she entered Nyack Missionary College, graduating in 1934. During the last six months of 1933 she had engaged in missionary work in the Kentucky mountains.

In 1934 Miss Jaffray was appointed a missionary to Indonesia, serving in the Bible school in Makassar. She with her parents and other missionaries was interned during the war. Dr. Jaffray died in the internment camp in August, 1945, and all of the missionaries suffered seriously both physically and nervously during this experience. Mrs. Jaffray died in November, 1946, soon after their release from internment and return to Canada.

Following a furlough Miss Jaffray returned to the field in 1948, but ill health necessitated her return to the homeland in 1950.

In Toronto Miss Jaffray continued in active service for the Lord. A member of the Alliance Tabernacle, she faithfully attended all the services of the church, was active in the choir, and a teacher in the Sunday school. Her ministry there was outstanding, her teaching, missionary zeal and godly life greatly influencing her students. She lived selflessly, and was greatly esteemed by all who knew her for her Christian character and devotion.

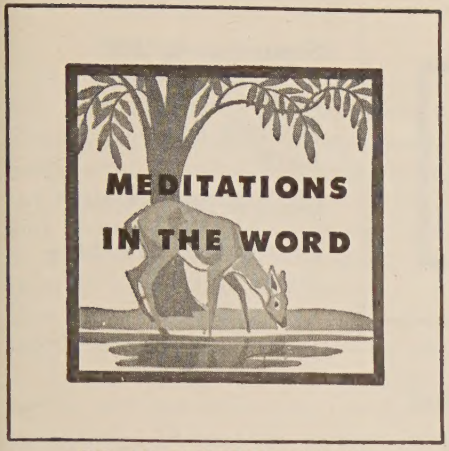
The funeral service, attended by a large number of friends, was conducted in the Alliance Tabernacle by the pastor, Rev. L. Latimer Brooker. Rev. Nathan Bailey, District Superintendent and member of the Foreign Department, represented the Society.

Rev. L. Henry Yost, former worker in the Northwestern District, went to be with the Lord on July 11 in Yakima, Wash. He was in his ninetieth year.

Converted when he was past fifty years old, Mr. Yost then attended St. Paul Bible College, and began his ministry at Cameron, Nebr., in 1932. He held several pastorates in Minnesota, and also did evangelistic work. He continued until 1956, when his health forced him to retire.

Mr. Yost is survived by his wife, Mrs. Marie Annie Yost, whom he married in 1900; a son, Clifford H., of Yakima, and a daughter, Mrs. Harry Jordahl, of Buffalo Center, Ia.

Miss Alma Doering, pioneer missionary to the Congo and founder of the D and D Missionary Homes in St. Petersburg, Fla., went to be with the Lord on July 12. Miss Doering went to the Congo in 1903. After her retirement from the field in 1925 she was instrumental in the founding of the Unevangelized Tribes Mission. Miss Doering was known as a speaker in many Alliance churches, and was associated with many of the Alliance leaders in the early part of the century.



Edited by EDITH M. BEYERLE

Sunday

ROMANS 12:1-8 (verse 1).

You give to God your surrendered life, your will and all the possibilities of your being. You choose to belong to Him. You say by one great act of your will, "I am henceforth not my own. I belong to Him." You hand yourself over in every power of your being to be His property, to obey His will and to live to please Him. This is consecration.—A. B. SIMPSON.

Monday

MATTHEW 5:1-12 (verse 6).

Hunger can only come from possession. God alone can cry for God; heaven alone can desire heaven; goodness alone can crave goodness. . . . My prayers for Christ are like the murmur of the shell; they are the voice of the parent sea within me. Their cry is a memory. They are not so much in search of something new as in touch with something old. They are voices not of my poverty, but of my wealth. —GEORGE MATHESON.

Tuesday

ROMANS 14:1-10 (verse 4b).

It is in temptation that character is revealed. After the siege of Peking, Lady Macdonald wrote a most interesting letter in which she said that during the siege character had been marvelously revealed. . . . Some greatly disappointed those who thought they knew them. It was imagined that they had powers of courage and endurance which in the hour of testing it was found they did not possess. . . . There were others who were thought to be timid and weak who proved in that awful hour of testing to be veritable heroes. —GOSPEL HERALD.

Wednesday

JEREMIAH 15:11-21 (verse 16).

Oh, not for wealth nor fame nor power
Nor love nor truest friend
Would I forego the sacred hour
Which o'er God's Word I spend.
I steal it from the hours of sleep,
If leisure be not given,
For only thus the soul can keep
In touch with God and heaven.

—SELECTED.

Thursday

ISAIAH 56 (verses 10-12).

" 'Awake, awake, . . . O arm of the Lord; awake, as in the ancient days.' Till Thy pastors be willing to impart to the flock over which the Holy Ghost has made them overseers, not the gospel of God only, but also their own souls. And, oh, that each one were able, as he stands in the pastures feeding Thy sheep and lambs, to look up to Thee and say, 'Lord, thou knowest all things; thou knowest that I love thee.' "—HERALD OF HIS COMING.

Friday

EZEKIEL 3:1-12 (verse 1).

God had a special message for Ezekiel to give, but before he was fully qualified for the task he must "eat the roll." Though an ancient command, it is still applicable for the present. One is not sufficiently prepared to do the work of the Lord until he has figuratively *eaten the Book,* since in it are found God's purposes of grace and judgment, evenly balanced and portrayed by precepts, pictures, promises, parables, illustrations, history and doctrine. To *eat the Book* results in a well-rounded ministry.—PAMEH.

Saturday

EXODUS 33:12-17 (verse 15).

The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the face of His children. . . . Come and live in the presence of God. . . . Be quiet and trust and rest, and the everlasting God will shine into your hearts and will reveal Himself.—ANDREW MURRAY.

Sunday

PSALM 146 (verse 10).

Our missionaries tell us that when they announce to the most wicked chiefs of pagan tribes that there is another Sovereign to whom they are accountable and who is soon to appear to call them into account, there is an instinct in the human heart that seems to respond to such a message, and they are often led by it to deep conviction and awakening.—A. B. SIMPSON.

Monday

ROMANS 8:1-13 (verse 2).

Be content to go on quietly. When you discover somewhat in yourself which is earthly and imperfect, be patient while you strive to cast it out. Your perceptions will grow. At first God will show you very obvious stumblingblocks; be diligent in clearing these away. Do not aim at heights to which you are not yet equal. Leave all to God, . . . be satisfied with the gradual progress He sets before you. And remember that He often works in ways unseen by us.—JEAN NICOLAS GROU.

Tuesday

PSALM 32 (verse 8).

There are many little turnings in the course of the day concerning which we need to know His will, as well as in the great thoroughfares of our journey through life. It is for the silent but unmistakable indications of His eye that we need to be watching if we would abide in His will. How momentous are the consequences that sometimes turn upon one trivial event or that hang upon a single step! Watching is needed, not only to be kept from falling into the enemy's snare but to be abiding in the knowledge of His will.—EVAN H. HOPKINS.

Wednesday

PROVERBS 6:6-19 (verses 9-11).

There's a sweet and lowly pathway
Leading up to God;
Just four letters mark its milestones—
P-L-O-D—plod!

If with wrecks of early promise
Many a path is strawed,
'Tis because some ardent dreamer
Would not learn to plod!

Yes, we need along life's pathway
Feet with patience shod,
Faith to wait and not grow weary,
Lives that love to plod!

—AUTHOR UNKNOWN.

Thursday

2 CORINTHIANS 5:1-13 (verse 9).

This indeed is the true disposition of a soul espoused to Christ. She has but one care, which is to please Him in all things. And this desire to do His will is, as it were, the ring and seal of her Bridegroom; which she may look upon even in the absence of all spiritual joy, as a token for good, that she is His spouse. . . . He is desirous that thou shouldst be betrothed unto Him even now and waits only for thy consent.—BOGATZKY.

Friday

JEREMIAH 45 (verse 5).

Whether or not this word was spoken to Baruch as a warning against personal ambition because he had been used of God as Jeremiah's secretary and assistant (32:1-16; 36:4) or to a nation chosen and blessed of God, it is nevertheless applicable to believers today. Personal ambition to be great, to be rich, to be popular has the dark frown of God upon it. Our only legitimate ambition should be to seek the glory of God. That was the example Jesus set.—PAMEH.

Saturday

LUKE 21:29-38 (verse 36).

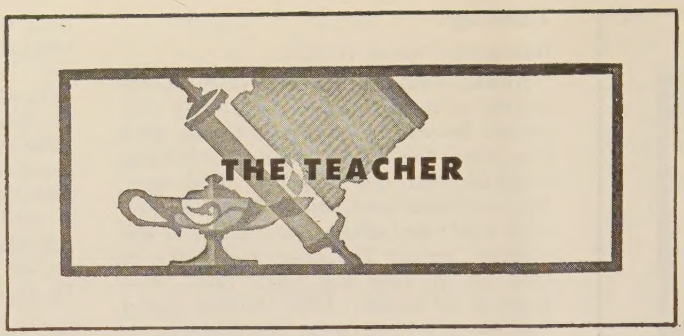
According to this passage there is only one way in which we can be prepared for the coming of the Lord when He appears, that is through much prayer. The coming again of Jesus Christ is a subject that is awakening great interest and much discussion in our day; but it is one thing to be interested in the Lord's return and to talk about it, and quite another thing to be prepared for it. The man who spends little time in prayer, who is not steadfast and constant in prayer, will not be ready for the Lord when He comes.—SELECTED.

August 30, 1959

LESSON TEXT—
Joel 1:15-20; 2:12, 13, 21-23, 28, 29

GOLDEN TEXT—Joel 2:21

DEVOTIONAL READING—
Acts 2:1-4, 12-18



September 6, 1959

LESSON TEXT—
Obadiah 1-4, 10-15

GOLDEN TEXT—Amos 5:14

DEVOTIONAL READING—
Psalm 37:1-9

By Harold J. Sutton

A New Spirit for a Renewed People

Joel, the son of Pethuel, was a contemporary of Hosea and Amos. He was held in great reverence by the Jews.

I. PLIGHT (Joel 1:15-20).

A final visitation, the like of which had never been known, was in the offing. (1) *Predicament.* It was to be a drought-induced famine. Stock without pasture and the earth without moisture would make the land desolate. (2) *Punishment.* It was to be "the day of the Lord . . . a destruction from the Almighty" (v. 15). The necessities of life constitute the real wealth of a nation and these are in the hands of God. (3) *Plea.* "Sanctify ye a fast, call a solemn assembly, gather . . . into the house of the Lord . . . and cry unto the Lord" (v. 14). Directions were specific. Preparation must precede prayer.

II. PENITENCE (Joel 2:12, 13).

The path to recovery was plain. (1) *Process.* There was to be sorrow for the past: fasting, weeping, mourning, rending of the heart. This was to be moral, not ceremonial; it was the heart, not the garments. Also, there must be the amendment for the future: "Turn unto the Lord your God." Here is a moral rightabout-face. (2) *Period.* "Now" (v. 12). God moves for us in the todays. If there is no "now" there is no salvation. (3) *Pronouncement.* "God . . . is gracious" (v. 13). God is ever on the side of true repentance and delights to show mercy where sin is forsaken.

III. PROMISE (Joel 2:21-23).

The picture brightens, and land (v. 21), beasts (v. 22) and men (v. 23) are to rejoice. The "former" (autumn) and the "latter" (spring) rains would do their work and prosperous times would return.

IV. PENTECOST (Joel 2:28-32).

The prophet tuned his harp to the strain of a better day. (1) *Pentecostal.* There was to be (a) an effusion of spiritual life in a mighty visitation (v. 28). It was to be "upon all flesh" without regard to sex, age or rank. (b) An enunciation of truth with great illumination (v. 28). Prophecy *fore-tells* coming events and *forth-tells* spiritual experience. "Dreams" have to do with possibilities, "visions" with performances of spiritual heroics. (c) An extension of the covenant apart from limitations. It was "all flesh" (v. 28). Barriers were down and the covenant of God reached to bless men everywhere. (d) An exaltation of the lowliest without discrimination (v. 29). Actually "servants" and "handmaids" mean "slaves." That these could be recipients of blessing was not thought possible. (2) *Providential.* Physical disturbances will convulse the universe in the end time (vv. 30, 31). These will usher in "the great and terrible day of the Lord." (3) *Prophetical.* The end time is to be one of spiritual harvest. The "times of the Gentiles" are to be fulfilled and the Jews are to come into their own (v. 32).

The temporal deliverance of Israel and the Messianic promises cannot always be separated. Sometimes the restoration and the first advent seem joined; at others it is connected with the reign of the second advent. *Restoration* and *result* are intermixed. The "rent garment" may be dramatic and sensational. To "rend the heart" is to reveal a true *penitence* as distinguished from *penance.*

Working Against God

The book of Obadiah has but one subject: the punishment of Edom for its cruel and unbrotherly conduct. It closes with a prophecy concerning the salvation and emergence of Israel.

I. RUIN (Obad. 2-4).

Verse 2 speaks of the reduction of Edom to insignificance as an established fact. (1) *Pride is deceptive.* These descendants of Esau fancied the cliffs and caves of the hill country to be impregnable. Pride presumes itself to be beyond that which overtakes others. (2) *Pride is presumptive.* "Who shall bring me down?" Others, yes; me, no. The proud in spirit expect no change in status. (3) *Pride is destructive.* "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down" (v. 4). If one could pierce the stars, this is not too high for God. His reach spans the universe and Edom could neither hide, run nor escape. The fortress of rocks would not avail.

II. RETRIBUTION (Obad. 10-15).

Edom's sin is given in glaring details. (1) *Reason* (vv. 11-15). Utter callousness is revealed by the words "Thou stoodest" (v. 11) and "looked" (v. 12). Although Israel was a captive nation Jerusalem was sacked and its contents were rifled; Edom was without concern or pity. To "stand and look" is to be "one of them." The sin of commission by *passive* permission becomes one of *active* participation. Any situation or relationship having moral value, if within my power to change for the better, I am obligated so to do.

Positive cruelty is revealed: Edom "rejoiced" and "spoke proudly" (v. 12); they "laid hands on their [Israel's] substance in the day of their calamity" (v. 13); they "stood in the crossway, to cut off . . . escape" and "delivered up those . . . that did remain" (v. 14). Inactive consent passed to active coöperation. Failure to assist the right is to be ensnared by the wrong. He who assents to evil eventually assays to do evil.

(2) *Retribution.* (a) Dishonor. "Shame shall cover thee" (v. 10). The security of which Edom boasted would at last come to naught and her vaunted pride would lie in the dust. The shame is explained by Deuteronomy 23:7. Edom's sin, contrary to the command, would bring an abhorrence of Esau's posterity to the end of time. "Shame" for their treason to the seed of Jacob would cover the Edomites as a mantle. (b) Destruction. "Thou shalt be cut off for ever" (v. 10). Restoration was to be the portion of Jacob's posterity (vv. 17-21), but not Esau's. National extinction was to be their lot and the divine decree would not be reversed. (c) Doom. "As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head" (v. 15). Here is the law of retribution: sowing and reaping are parts of a whole. We reap the same in quality; there is an excess in quantity. From this tribunal there is neither escape nor appeal.

"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually" (v. 16). "So Edom drank the cup at the hands of Babylon; Babylon drank it at the hands of the Medes; the Medes and Persians drank it at the hands of the Macedonians; the Macedonians drank it at the hands of the Romans; the Romans, in their turn, drank it at the hands of the barbarians" (Pasey). It is the law of compensation based on equity.

WHAT IS OUR NEED?

(Continued from page 8)

Dr. Charles Malik, of Lebanon, has said (*Reader's Digest*, 1959): "You Americans have in your traditions certain invaluable beliefs about . . . the nature of God . . . that you should feel free to export and to teach others. . . . The great deposit of belief and conviction . . . that has come down to you, you simply don't honor enough. You are a bit diffident. The Communist world will force you to articulate yourselves. Asia and Africa are going to ask, 'What do you believe?' My deepest fear . . . is that you don't know the infinite values that you have had as the basis of your own civilization, and you don't believe in them enough to put them strongly to the rest of the world."

While some Asian leaders disapprove of foreign missions, here is one who invites such work. Yet many of our young people are waiting for a call.

We in The Christian and Missionary Alliance are grateful to God for past enabling that makes our per capita missionary giving near to the top of all denominations, that has sent out almost as many missionaries as there are home pastors. But this, for heirs of such a man as A. B. Simpson, is only as it should be. Indeed, we must go on to new heights of sacrifice for missions if we would be worthy of our name. Is not the Lord Jesus Christ our Pattern and Example, the Great Missionary Original, who came into the world to seek and to save the lost? Will not He, in us, make of us missionaries, till the end of life, to the ends of earth?

We must continue to pioneer on both home and foreign fronts, or we shall die. Perhaps the greatest problem facing the world-wide missionary enterprise is the sustaining of a world-wide vision on the part of all the church, as well as creating an eager desire on the part of young people to sacrifice in order that the gospel be sounded out to the last creature on earth. ◆ ◆ ◆

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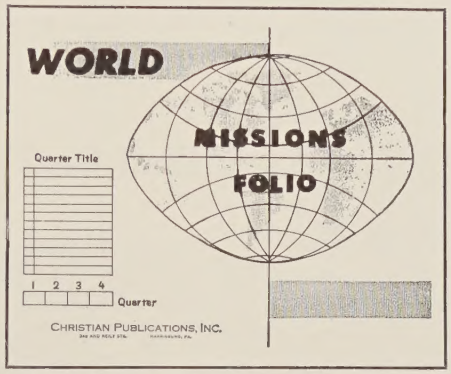

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Headquarters of the Beefhide Gospel Mission

"The Mountain Shall Be Thine"

BEEFHIDE GOSPEL MISSION in the mountains of Kentucky is now celebrating its twenty-fifth anniversary. In 1934 the call of God to a young lady graduate of Nyack Missionary College found expression in the establishment of this testimony. The romance of Kentucky's mountains and their natural beauty cannot alone account for the pull upon the heart experienced by the Mission's faithful workers. Warm hospitality and hearty appreciation are qualities that flourish among the people. Yet nowhere is a person's genuineness of devotion to Christ given a more searching test.

The ministry of the Mission penetrates deeply into every part of the communities it reaches:

20 Sunday schools are conducted each week. Buses bring children from distant homes.

From Radio Station WLSI in Pikeville the Mission reaches homes throughout the Big Sandy Valley with a thirty-minute broadcast each week.

13 outpost stations are each staffed either by a married couple or by two ladies.

8 church buildings provide places of worship for churches that are rapidly becoming self-supporting. Properties for two others have been secured.

Continuous visitation in the homes brings many persons who would otherwise be neglected into a saving knowledge of Christ. Chapel services in public schools are a part of the weekly program. Revival meetings, Bible clubs, vacation Bible schools and summer camps are employed as fruitful methods.

The missionary vision is nurtured in annual conventions at all the churches. Close personal ties with foreign missions are formed through workers who serve for a few years and then go to one of the foreign fields of the Alliance. Pray that the call to missionary service will find response in many young hearts in the hills.

The Beefhide Gospel Mission is incorporated under The Christian and Missionary Alliance and is an integral part of the work of the Central District.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada